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The Review of Religions

Editor—A. Q. Niaz

XLIV, No. 5

May, 1945

QADIAN
Punjab : India

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THE

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Vol. XLIV May 1945 No. 5

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ISLAMIC PRINCIPLES OF WORLD RECONSTRUCTION

Now that we are passing through the last phase of the gigantic Armageddon which in the last five years has caused terrific havoc in the world, and has all but swept away the much-prized civilisation of centuries' growth, it is only natural that we should be seriously considering rehabilitation schemes and working out plans of reconstruction of the world. It is time that we should discover those essential factors that in their operation may facilitate the evolution of a new World Order out of the devastations wrought by the War. On this sacred occasion when we have all assembled here to pay our tribute of respect to the memory of that great benefactor of the human race, that 'Mercy for all Nations,' Hazrat Mohammad, (may peace and blessings of Allah be on him), it will not be out of place to recall and restate those golden principles on which, according to Islam, the foundations of the New Order must be laid.

First and foremost comes the important Islamic principle which recognises that all nations, great or small, have the right to exist in the spacious world of God. The Holy Quran opens with praises to Allah for His being the Nourisher, the Sustainer, the Developer of all nations living on the surface of the earth. The Lord of all Nations, thus addresses the Holy Prophet: 'We have not sent thee but as Mercy for all nations'. Read together and in context, the verses can have but one meaning that all nations, even the smallest of them, have the right to exist and share the limitless bounties of the Al-Bountiful and

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the unending beneficence of the Holy Prophet showered alike on the sinner and the saint, the savage and the civilised, the dark and the fair, the black and the brown.

There is a remarkable verse elsewhere (39 : 11) in the Holy Quran which teaches us how we can live peacefully and happily in this world striving towards our mutual good and working towards the happiness and well-being of the entire human race." Say, O servants of Allah, who are inspired by faith, fear your Lord who nourishes all and gives to all equal opportunities of development indeed, those who do good to others in the present world shall have nothing but good as their recompense ; verily the world of Allah is spacious enough for all to live in ; forsooth, those who are content with what they already have shall be requited in a measure beyond computation." This lofty conception that God's earth is spacious enough to accommodate all nations in comfort, if understood in its true significance, is bound to enlarge our vision of life and harness us to our international obligations.

This cheerful recognition of the right which every nation possesses to determine, unhampered and untutored, the course of its progress and development, strikes axe at the very root of the theory of 'favoured nations' and 'chosen races' which is so largely responsible for promoting warfare in this world. Belief of this kind must of course beget a false sense of racial superiority. The white Nordic races, for instance, have a sort of belief that they are born to rule over the black or brown races and hold them in permanent subjection. The Nazis, on the other hand, entertain a similar feeling of racial superiority and are out for a wide extension of *lebensraum* to fufil their aim of exploiting other nations. They never feel the slightest moral compunction to exterminate millions of Semitic races. In Islam, however, racial distinctions have totally disappeared. It has never recognised colour bar of any sort. Throughout its long history of government in different countries and over different races it has never encouraged separatist tendencies on grounds of blood and birth. On the sacred occasion of the Farewell Pilgrimage of the Holy Prophet, in course of the magnificent sermon, he made the sublime declaration : "From this day no Arab shall have superiority over a non-Arab ; all are born of Adam, and what was Adam ? He was made of dust." With this declaration the old steel walls between race and race thinned away into air, as if by magic.

I do not shut my eyes to the fact that a proud and arrogant people as the Arabs were, it took them some time before they could reconcile themselves to the revolutionary changes

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contemplated by the Prophet's teachings. Their treatment of the non-Arab Mawali, for instance, was not always generous. This gave rise to the great Shu'ubiyah Movement which ultimately brought about the downfall and ruin of the Umayyad Dynasty. But the very fact that the Shu'ubiyah Movement was a movement of protest against unwelcome lapses from the Islamic ideal proves the dynamic strength of the sanctions behind the new conception of racial equality. In fact it was the non-Arab Mawali, as history has shown, that subsequently acquired intellectual ascendancy over their Arab conquerors and came to wield enormous influence and authority in matters of administration.

The second principle which Islam has emphasised is that while all nations, great or small, must be allowed to enjoy the right of self-determination, they must exist for the betterment of humanity as a whole. We may here recall the words of Mr. Churchill with which he closed the memorable speech he delivered in the Parliament on the future of Empire Federation, 'We have often said,' so spoke the Premier of our British Empire—'in my father's house there are many mansions'—so in this far greater world structure, which we shall surely raise out of the ruins of a desolating War, there is room for all generous free associations of a special character, so long as they are not disloyal to the World Cause, nor seek to bar the onward march of mankind." We may not go all the way with the Premier so far as his scheme of Empire Federation is concerned; but who can doubt about the truth and wisdom of the ideal he has set before the members of the Empire? Islam is never tired of setting up the ideal of Humanism, even in the interest of the security of national values. Lest this idea of humanism get out of view, the Quran constantly appeals, not to the Arab nation but to mankind, the Arabic word used being *nas*. Discouraging national exclusiveness, the Quran makes this fervent appeal :—"O mankind, We have created you all from a male and a female: We have but disparted you into nations and tribes that you may know one another in your dealings; the noblest among you in Allah's sight are those that are the most God-fearing.'—49 : 14. Similarly, in the Prophet's declaration about his mission, mankind is addressed :—"O mankind, I am the Messenger of Allah for you all, the Messenger of Allah to whom belong the heavens and the earth."—7 : 158. Repeating the word *nas*, the small closing chapter appeals to the reason and conscience of mankind, thus :—"Say, I seek refuge in the Lord of mankind, the King of mankind, the God of mankind." This Islamic ideal of humanism is not a negation of nationalism but is at once its safeguard and corrective. The critics may call it 'ex-

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tra-territorial 'patriotism', but experience has shown that territorial nationalism, without a wider human outlook, tends to become narrow, aggressive and often militant. The corrective is supplied by Islam.

In fact Islam repeatedly advices nations to adjust their relations with one another in the same way as it has advised them to subordinate their interests to the well-being of humanity. Islam does not lose sight of the fact that efforts, however honest, towards the adjustment of relations between one nation and another may sometimes fail and a crisis may develop. To meet such a contingecy Islam prescribes the formation of a League of Nations—not of the debating society brand which miserably failed after the last World War—but a body to which some of the sovereign powers are delegated by each of the member states. When a dispute arises this body would first try the method of arbitration. This failing, the recalcitrant member must be subdued by the united arms of the rest of the member states. Reference may be made to Chapter 49 of the Holy Quran. Political thinkers have realised the reasons for the failure of the last League of Nations, and have been aiming at a new federated League, more or less on the lines recommended by Islam. Let us hope for the best, and learn from previous mistakes.

The third principle which must be taken into consideration is the principle of democracy as embodied in the political system of Islam. Islamic democracy claims to be true, genuine democracy, ensuring as it does equality of condition in the fullest measure in the religious, civil, and political spheres. It is neither imperialism in disguise nor party dictatorship camouflaged. During the early caliphate, history exhibited the true character of Islamic demcoracy. It was a democracy in spirit and content; a democracy that recognised no distinctions of race and colour; a democracy that treated the conquered people as co-equals; a democracy that improved the forlorn condition of the slaves, encouraged their manumission and gave them legal status; a democracy that removed the inhuman disabilities under which woman had laboured for ages, and gave them property rights; a democracy that granted the right of free exercise of religion to the Jews, the Christians, and other non-Muslims. It is obvious that democracy, understood as a mere rule of the majority, creates serious and baffling minority problems. It may easily degenerate into a system calculated to tyrannise over the minority. The type of democracy that Islam recognises is free from such dangers, based as it is not on man-made laws but on Divine Laws, the Shari'at. The head of an Islamic state is by no

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means a dictator. He cannot wield absolute power, nor can he override or repeal the ordinances of the Shiri'at. His authority is therefore subject to a very serious limitation. "This limitation arose," writes Sir T. W. Arnold, "from the peculiar character of the Muslim Law being primarily derived from the inspired Word of God, and as laying down regulations for the conduct of every department of human life, and thus leaving no room for the distinction that arose in Christendom between Canon Law and the Law of the State." The political ideology of Islam, it will be seen, is inherently opposed to dictatorship in any form or under any name, whether Fascism, or Nationalist Socialism or Nazism or the dictatorship of the proletariat.

The fourth principle which must underlie the fashioning of the post-war World Order is the principle of economic justice which Islam upholds, again with the sanction of Divine authority. Genuinely democratic as shown above, Islam can never tolerate, far less favour, any machinery so framed as to secure economic domination over, and exploitation of the weaker sections of humanity. Within the framework of its economic system there is place neither for industrial oligarchy nor for commercial hegemony. The economic laws of Islam have been so drawn up as to effectively prevent accumulation of wealth in the hands of the few at the expense of the many. The institution of Zakat, the obligatory surrender to the state or any onganised authority of two and a half p. c. of the year's capital and profit, while it is a levy prescribed in the exclusive interest of the poor and needy, has the effect of forcing wealth into circulation, and is therefore an effective measure against hoarding which is condemned by the Quran in the most forcible terms—(9 : 34). Then there is provisions for voluntary charity called *Sadaqat*. These laws, generous as they are, exclude no section of the poor and tend to secure for them one of the four essential forms of freedom enumerated the other day by late President Roosevelt *viz.*, freedom from want. Islam recommends a happy adjustment of relations between capital and labour, but does not favour nationalisation of labour by state compulsion. It duly recognises individual enterprise and does not deny the individual the fruit of his enterprise. In fact it treats pesonal efficiency as a kind of state capital. The Islamic laws of inheritance, again, are the most equitable that can be imagined, inasmuch as they stipulate a definite share for every heir, and in their operation prevent undue accumulation of wealth. Islam has always opposed monopoly of wealth and power in any form. Just and equitable as is the economic system of Islam, it strikes a golden mean between the unfeeling exploitation of capitalism

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and the mechanical regimentation of communism. It will be easily seen that these laws in their operation secure complete social justice.

In these times when there is before us a crucial conflict of ideals, and civilisation seems to have lost its balance, and liberties of all kinds are exposed to danger, it is to Islam that men must need turn as an agency capable of bringing about a happy reconciliation between opposite extremes and effecting a spiritual equipoise in the affairs of nations. And by tradition and history, Islam is competent to perform this task. I may conclude with the wise and hopeful words of that eminent orientalist, Prof. Gibbs of the University of London, who has made a special study of the international aspects of Islamic history. He says :—

"Islam has a service to render to the cause of humanity. It stands nearer the real East than Europe does, and it possesses a magnificent radition of inter-racial understanding and co-opertion. No other society has such a record of success in uniting, in an equality of status, of opportunity, and of endeavour, so many and so various races of mankind,—Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and the West is to be replaced by co-operation, the mediation of Islam is an indispensable condition."

—ATA-UR-RAHMAN

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ACTIVITIES OF THE DARUT TABLIGH, CALCUTTA

Responsibilities of Government.

On the 21st January, 1945, there was a Conference on Mass Literature (Jana Sahitya Sammilani) at Shalika, a village about 25 miles away from Calcutta on the Diamond Harbour line.

2. The undersigned was invited to address the Political and Social Sciences Branch of that Conference. Mr. A. Qadir, a Bengalee poet, presided.

3. In course of my speech, I referred to the apalling poverty, disease, illiteracy etc. etc. of the masses of the people in this country and pointed out that the responsibility according to Islam for the eradication of all these evils lay on the shoulders of Government. Islam required the Government of the country to provide for maintenance, for education, free treatment, medical and adequate employment for all able-bodied persons in the country. Now-a-days there were other systems, such as Communism etc., which also aim at the solution of the problem of poverty, but in doing so they cause bloodshed and, socially, complete elimination of the propertied and moneyed classes as happened in Bolshevik Russia. But Islam accomplished the same idea through perfectly peaceful and voluntary methods.

4. The audience consisted of Hindus and Muslims both men and women numbering about one thousand.

Sepecial Feature of the Ahmadiyya Movement

On the 27th January, 1945, there was a religious Conference under the auspices of the Brahmo Sammilan Samaj at No. 1, Dr. Rajendra Road, Bhowanipur, Calcutta. Dr. Miotra, who has represented the Brahmo community at various religious conferences in Europe, presided.

2. In course of my speech, on the above subject, I pointed out that Hazrat Ahmad, the founder of the Ahmadiyya Movement, appeared in the eighties of the last century in fulfilment of prophecies contained in Muslim and non-Muslim scriptures and claimed that he was the Mehdi for Muslims, Messiah for Christians, and Krishna Avatar for Hindus. He repudiated the idea of the appearance of a bloody Mehdi as expected by other Muslims; and said that that was contrary to the ideals and teachings of Islam, according to which there could be no compulsion in religion. On the basis of the teachings of Islam, he required his followers to believe

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in Ram, Krishna, Buddha, etc. etc., as prophets of God. He it was who had proved that Islam was a living religion, enabling its true adherents to attain communion with God resulting in revelation being received by them. He furthermore taught us that revelation was something external and did not consist of the ideas which may pass through the mind of a votary.

3. In course of his presidential speech Dr. Moitra expressed very high appreciation of the lecture and said that further opportunity should be afforded to the lecturer to discuss the subject at greater length. The meeting was attended by about 200 to 300 educated men and women of the Brahmo and Hindu community in Calcutta.

4. Brethren Seth Mohammad Siddique of Calcutta, A. N. M. Bahaul Huq, Syed Hamyaun Jah and others also attended the meeting. May Allah reward them all and accept our humble efforts in the cause of His truth !

Tablighi Tour to Shamnagar

In the middle of February 1945, Maulvi Muhammad Salim Sahib, H. A., Mobaligh-e-Silsila-i-Alia, Maulvi A. N. M. Bahaul Haq Sahib and Syed Badruddin Ahmad Sahib, went on a Tablighi tour to Shamnagar and interviewed prominent residents and exchanged views with them. The persons visited took a keen interest in the views of the Movement.

Museih-e-Mauood Day.

On the 20th February 1945, a meeting was held at the Darut Tabligh on the subject of appearance of the Museih-e-Mauood" with Mian Dost Muhammad Shams Sahib, Ameer-e-Jamaat, in the chair. Maulvi Fazal Karim Sahib, Maulvi Muhammad Salim Sahib, H. A., and the undersigned, in course of their speeches explained the prophecy regarding the appearance of the Promised Reformer and its implication and emphasised the great responsibility which has devolved on the members of the community in this connection. The meeting was attended by almost all the members of the Jamaat and was a great success. Two Bahais also attended the meeting.

Fatiha Duwazdaham

Now-a-days Non-Ahmadi Muslims have begun to celebrate Fatiha Duwazdaham in rather an elaborate manner in course of which besides the customary recital of 'Maulood', speeches by prominent members of the community are also arranged on the life and teachings of the Holy Prophet. In this connection

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Maulvi Muhammad Salim Sahib, Maulvi Fazal Karim Sahib and the undersigned were invited to deliver lectures at a meeting organised by the local Muslims of the twelve Unions in the Budge area in the suburbs of Calcutta. This meeting was presided over by the Hon'ble Mr. H. S. Suhrawardy, Minister, Government of Bengal.

The undersigned, in course of a speech, explained the aim and object underlying the advent of the Holy Prophet as foretold in the prayer of Hazrat Ibrahim. History has proved, the speaker said, what a great transformation the Holy Prophet had brought about in the morals of the people of Arabia, who before his advent were steeped in ignorance and indulged in all sorts of vices and crimes. It was by the magic touch of the Holy Prophet that such a people became during one man's lifetime a race of conquerors, empire-builders and torch-bearers of morality and spirituality, and of arts, sciences, literature and crafts. Continuing the speaker said that the teaching of the Holy Prophet were even now surcharged with the same possibilities, only if these were adopted in practical life. The audience numbered about 10,000 and listened to the speech in rapt attention.

Tabligh Day

In pursuance of the instructions to observe 11th of March 1945 as Tabligh Day for Non-Muslims, 5,000 copies of the Bengali translation of Hazrat Khalifatul Masih II's tract entitled "He is our Krishan" were printed. Members of the community, specially Khuddamul Ahmadiyya and Ansarulla went out in batches, interviewed non-Muslims and distributed about 2,000 copies of different tracts.

In the evening, a meeting was held at Wellington Square a 5-30 p. m. with Dr. F. Raschied Ahmad Ahmadi in the chair. After racitation of the Holy Quran and of Urdu poems, Maulvi Syed Humayun Jah Sahib, B.A., in course of a speech stressed the necessity of having an open mind in order to understand and appreciate something new, something not familiar but nevertheless very important. The undersigned then delivered a speech on the fundamental principles of Islam, such as the doctrines of unity of God, religious toleration, universal brotherhood, equality and fraternity and economical and social justice as preached by Islam; and said how Islam alone could enable its votaries to attain to communion with God and to have all doubts and misgivings as to the existence of God solved, thus to attaining to a stage of certainty in matters of faith. The meeting was attended by a pretty large audience consisting of educated

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Hindus and Muslims besides members of the community. It was a great success and terminated at 7-30 p.m.

Sadhu T. L. Vaswani at the Darut Tabligh

On 17th of March, 1945, a public meeting was held at the Darut Tabligh at 6-30 p. m. when Sadhu T. L. Vaswani of Karachi delivered a speech on the "Spirit of Islam", Raja Muhammad Sardar Khan Sahib Ahmadi presided. The meeting was attended by a large and distinguished gathering consisting of prominent Muslim and non-Muslim citizens of Calcutta. Sadhuji spoke very highly of the teachings of Islam and of the Holy Prophet (peace be on him), who he said was the most misunderstood person in the West. Continuing, he discussed the Islamic doctrine of unity of God, brotherhood and equality of man and its teachings as to religious toleration. The speech lasted about an hour. In moving a vote of thanks to the speaker and the audience, the undersigned said that Islam has been universally accepted by large masses of humanity on account of the beauties and excellences of its teachings and not through the application of force or compulsion as is erroneously supposed in some quarters, specially in the West. Continuing, the speaker said that the Ahmadiyya Movement is not a new religion but a timely interpretation of Islam in the light of the revelations received by the Promised Messiah, the founder of the Ahmadiyya Movement. The meeting was a great success from the point of view of non-Muslim attendance.

Brethren of the Jamaat are requested to pray to Allah for the success of our humble efforts in the cause of truth.

D. A. K. KHADIM,
Secretary,
Dawat-o-Tabligh, Anjumane Ahmadiyya, Calcutta.

THE HUSBAND SHORTAGE

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[Reproduced from the *Readers' Digest*, September 1943. The journal introduces this article with a question: "Will America's growing surplus of marriageable women lead to a breakdown of moral standards?" But the question is one of universal application in a world ravaged by war.

The answer of course is plain and simple—polygamy or crash—Ed.]

For the first time in our history we are confronted with a big shortage of potential husbands. The situation is so serious that *one out of every seven girls now seems headed for spinsterhood.* And if we add to this the young widows and divorcees who won't be able to marry again, we are threatened with a standing population of millions of husbandless women.

This situation cannot be blamed on the war, though the war will make it worse. There are two fundamental causes for our man shortage. One is that we have used up the artificially created male surplus brought in by past immigrations. The other is biological: males are inherently weaker in resistance to disease and death. Nature starts things off with more males—105 to 106 boys are born for every 100 girls. But among infants dying in the United States before their first birthday, there are 25 per cent more boys than girls. By the time the mid-twenties, the principal marriage years, are reached, the original surplus is entirely gone, and thereafter women increasingly outnumber men. Twice as many women as men live to be 90.

To make things more difficult for women, sizable numbers of men remain single through choice or individual circumstances. Pre-war estimates were that 17 out of every 100 American boys would remain bachelors.

The man shortage we face is social dynamite. It can rock the foundations of our social system and attitudes towards sex, cut down our population, change our American way of life.

Few factors hitherto have been more important in moulding our social attitudes than our comfortable surplus of marriageable men. If American girls have been more independent than European girls, if they have not had to inveigle men with dowries or tolerate a double standard of conduct which worked all in men's favour, it is largely because American girls were in a more commanding position.

What precise effects a changed sex ratio will have on the American social scenes no one can predict. But a preview of what could happen is afforded by a number of European countries which

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have long had a surplus of women. For example, there is the situation in Sweden, generally regarded as one of the most stable, enlightened and progressive countries of the world.

Despite the fact that Sweden has lost no men through wars for many years, a man shortage developed, in part through the higher male mortality rate and in part through emigration. Added to this, Swedish men have been in the habit of marrying very late (at the age of 30, on the average) and a large proportion remain bachelors.

Here are some of the results, as reported by Dr. Alva Myrdal, noted Swedish population expert :

Twenty-five per cent of all Swedish women are unmarried at the age of 40.

The average age of Swedish women at marriage is 27.

The Swedish birth-rate has dropped so alarmingly that it is now the lowest in the world—0·756, or 25 per cent short of what is needed to replace the population.

One in every seven or eight births is illegitimate, and the rate would be much higher if birth control were not widely practised among young people.

The frank recognition that many women have no opportunity to marry, or must wait a long time before marriage, has led to the sanctioning of sex relationships outside wedlock. 'Unmarried' mothers have the same status and privileges under the law as married mothers.

"We take this attitude," one Swedish authority told me, "not only because in our plight we welcome every child born but because we feel that a woman who is denied the opportunity of marrying should not also be denied the privilege of having children if she wishes them."

It is improbable that anything approaching the Swedish situation could develop in the United States. But a large surplus of females, with no opportunity for marriage, seems inevitably to lead to more sexual latitude.

Following World War I, as a result of war casualties and other factors, the surplus of women in Europe was enormous. The excess of women in Poland was 38 per cent; in Russia, 32 per cent; in Great Britain, 23 percent ; in France, Germany and Italy, 21 to 22 per cent. "The situation was so bad," population experts tell us, "that there was serious discussion of giving polygamy legal status." Actually it went beyond the discussion stage.

A French woman scientist said recently : "It is generally understood that about one in every ten marriages in France has been

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polygamous. Not legally so, of course. But men have illegal wives in addition to their legal ones, and often maintain two homes and two sets of children."

Elsewhere in Europe, including England, increased numbers of women who could not get husbands of their own shared the husbands of other women.

Such examples emphasize the fact that the system of one husband to one wife is based on the assumption that there are enough men to make it work. The biggest check to polygamy has always been the simple arithmetic of a one to one sex ratio.

A surplus of women may bring other threats. There is a possibility of more illegitimate births, or of a decline in population. Lack of husbands would swell the ranks of women workers, create new employment problems. All this has happened in Europe.

What can be done about it ?

Improving pre-natal conditions would gives boys a better chance of achieving birth. Among younger, healthier and better-cared-for mothers, the ratio of boys born is considerably higher than average. In war-time and post-war periods the ratio of boy births goes up, chiefly, it is believed, because there is more child-bearing by younger mothers.

Our next step would be to keep more males alive. In the more favoured groups the infant-boy death rate is only half the average for the nation ; by better care for all we could start thousands more little boys on life's way.

Uneven geographical distribution of the sexes create an obstacle to marriage. The far western states still had, at the war's outbreak, a six per cent excess of males. In contrast, the New England and mid-Atlantic states, with only one-fourth of our total population, had almost three-fourths of our surplus of native white females.

Any steps which would help to even up the distribution of the sexes would increase the marriage chances of our women. The war emergency has brought women into many fields where formerly there were only men. If the barriers remained down after the war, it would step up the marriage license rate. And a great deal could be accomplished through more deliberate efforts to bring marriageable young women and men together.

Authorities with whom I have discussed the problem are worried not that the American public will be alarmed but that it will not be alarmed sufficiently to bestir itself. To produce workable plans, and to devise means for carrying them out, will require the co-operation of our most able law-makers, sociologists, psychologists,

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clergymen, educators, business men and, most important of all, of our wisest and ablest women.

If we do not begin such planning in the very near future, we may find ourselves losing one of the most important social battles on our home front. And this time our young women, not our young men, will be the casualties.

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